

A
SERMON

Preach'd at

EDINBURGH

On Thursday the

Thirtieth of January

M. DCC. VII.

Being the

ANNIVERSARY

OF THE

MARTYRDOM

OF

K. Charles I.

By A. C. One of the Suffering Clergy there

Printed in the Year M. DCC. VII.

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History of

M. DCC. VII

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ANNIVERSARY

OF THE

MARTYRDOM

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K. Charles



BY THE ORDER OF THE BOARD OF TRUSTEES

Printed in the Year M. DCC. VII

Lamentations, V. 16.

The Crown is fallen from our Head: wo unto us that we have sinned.

THIS day, we come to Commemorate the execrable Murder of *Charles the First* the Royal Martyr of blessed Memory, I hope, with sincere Sorrow, and profound Humiliation, for the Wrath of God, and the horrid Guilt, and the great Disgrace which it brought upon these unhappy Nations. The monstrous and matchless Crime of this day, made way for a long lasting Faction and Anarchy in the State, and Schism and Confusion in the Church: For then Usurpation possessed the Throne, Heresy in many Places, and Blasphemy the Pulpit; Oppression, like a Flood of growing Waters, covered the Face of City and Country; and generally the disparagement of Sovereign Power and Dignity was cherished, which is never separated from the Contempt of Religion: All which, may lead us naturally to the use and improvement of this mournful Prophet's words in the present reading, *The Crown is fallen from our head, &c.*

This same Prophet *Jeremiah* was eminently dexterous in managing such Subjects as moved most upon the Affections, as we may see both in the whole strain of his Prophetical Writings, and likewise in the mournful Ditty composed by him upon the untimely Death of the good King *Josiah*, recorded in the Books of the Chronicles of the *Jewish* Kings. Some of great Note for Learning and Knowledge, affirm this

Book to be the very Lamentations framed and uttered by him upon the fall of that incomparable Monarch. Others disprove that Opinion, because there are a great many things exprest in this Book that could not at all agree unto that Prince's time; for the heavy Grief and Vexation that was now fallen upon all Orders of Men, and these Sacrilegious Embellishments deplored here by the Prophet had not then happened; Therefore they suppose this Book to have been wrote either when the Jewish Nation was besieged in, or carried out of their Country after the Destruction of *Jerusalem*, and Captivity of the People. In it he bewails the Ruine and Misfortune of his Country-Men so patherically, that all the Tragedies of *Seneca*, and the most melancholy and stunning Transactions mentioned in secular Writings, are but like Shadows and Sports when they are compared to this. But after all, tho the Prophet in this Book regrateth not only one but manifold Calamities that happened to the Jews, from the days of good *Josiah* downward, until the final Ruine of the Kingdom and People; yet no doubt (as *Ezrah* the Author of the Annals of their Kings hath observed) it was written upon the occasion of the Death of that Religious Monarch, and delivered to the Church; for when this Prophet, who had already foretold the Ruine of the Kingdom, saw that now King *Josiah* was killed, he wrote these heavy Lamentations from the very beginning of these troublesome Times, in which he comprish both things present and yet to come, to the end that his Country and People being seasonably warned, might speedily repent.

In the words of our reading, according to our Translation, he says, The Crown is fallen from our head. But the Learn'd in the first Language say, It is to be rendered, the Crown of our head is fallen. Some by it understand, that these Garlands wherewith the Jews were in custom to adorn their heads in the time

some of their Feasting and jovial Solemnities, were now thrown away, in testimony of their heavy sorrow for their present sad Condition. Some of the Jewish Rabbies understand the Expression of the Destruction of the Temple, which was their Glory and Ornament, and the distinguishing Character of their Nation. Again, Others will have it meant, that their Royal Diadem, the Badge of their Monarchy, was now gone, by the extinction of the Race of David in the Person of Zedekiah, of whom (as is agreed by the most) it's said in the preceding Chapter, *The Breath of our Nostrihs, the Anointed of the Lord was taken in their Pits, of whom we said, Under his shadow, we shall live among the Heathen.* And finally, Others, *The Crown is fallen from our head,* will have it understood, that the Kingdom, the Priesthood, all the State and Glory of the Nation was now perish'd by reason of their wickedness. *Wo unto us that we have sinned; &c.* Wo's us that we have brought all this Misery upon our selves and our Country, by our sins. To this purpose the same Jeremiah says in his Prophecies, *Thy Way and thy Doings have procur'd these things unto thee, because it is bitter, because it reacheth to the heart.* And this *Wo* is not a wo of Denunciation but of Lamentation, such as the Prophet Esaias mentions speaking of the People's impudence. *They declare their sin as Sodom, and hide it not, wo unto their Soul for they have rewarded evil to themselves.* And our Prophet elsewhere, *Wo unto us for we are spoiled.* Now, taking the words of the Text for this holy Prophet's Cordial and sincere Condolance with his Country-Men for the loss of their Royalty, Priesthood, and all the Marks of Prosperity that they had formerly enjoyed, and for the Shame and Sorrows in which they were now involved by their Captivity, it affords us Matter of Thought and Meditation suitable to the Humiliation required upon this day.

First of all then, I shall consider the general Doctrine of this Text, That God of his Divine Justice, in his wise Providence, and by vertue of his Absolute, Sovereign, and Unlimited Power, can & will punish all impious and impenitent People and Nations with shame and sorrow suited to their sins. 2^{dly}. I shall consider that crying sin of this Island and Nation, for which we humble our selves this day, and for which God hath multiplied our Sorrows, and poured forth Contempt upon us in the view of other Nations; and may justly continue to do so upon us and our Posterity, if we prove obstinate and insensible. And 3^{dly}. I shall accommodate the whole Matter to the present Occasion.

First, for the general Doctrine of the Text, viz: *That God of his infinite Justice in his wise Providence, and by vertue of his Absolute Power, can and will punish all obstinate and impenitent People and Nations with Shame and Sorrows suited to their Crimes;* so that they shall have cause to say with our Prophet in behalf of his unfortunate People, *The Crown is fallen, &c.* For advancing of this great and sad Truth, I shall briefly consider the importance of it in these following Particulars.

1. First of all it importeth, that the Shame and Sorrows, and just Punishments to which poor Mortals are obnoxious for their Miscarriages, are not *Casual* and Fortuitous. This was holy Job's first Reflection in the midst of a Complication of Disasters, *The Lord hath given and the Lord hath taken.* And God himself says by the Prophet *Esaia*, *I form the Light and create Darknes, I make Peace and create Evil, I the Lord do all these things, i. e.* As I make this lower World dark or lightsome by the Motion of the Celestial Bodies, so I send Honour or Dishonour, Prosperity or Adversity, in their respective Turns, according to Mens good or bad Behaviour; all these are the Effects of my Administration. Sometimes Contagion seisseth the Air, and breedeth pestilential Diseases that make Havock of many.

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ny Thousands in a short time. Sometimes the early Corns and budding Fruits are pinch'd or choak'd in their very first appearances. Sometimes there happens Foreign, and sometime sad and Civil Wars (which was the Fate of this Island in the late troublesome Times) by which the Adjacent places are fill'd with Rapes and Plunder, Fire and Sword and Desolations. *Philosophy* resolves all these things to be natural Events, the Effects of the Heavens and the Planets: but according to the Oracles of the Prophets, these are the Forces of the mighty King of the Universe, and this great General (tho' he leaveth the utter destruction of the incorrigible part of Mankind to the Judgment of the Great Day) gives his Orders to Famine and Fire and Sword, &c. as so many *Curiaffiers* or light Horsemen to *Pickeer* and deal with obstinate Sinners, that appear in open Rebellion against Him. So that the Judgments, that bring either Shame or Sorrow, or both along with them, happen not by the Administration of blind Chance; but as the Arrow hits the mark, not by accident, but as it's directed by the skill of the Archer; and the mass of Clay disposes not it self into any Figure, but as it's formed by the Art of the Potter; and the smooth Stone of the Brook smote not *Goliath* on the Forehead by a casual Motion, but as it was aimed by *David* from his sling: So all the Sorrows and Disgraces, that befall poor Mortals for their Sins, spring not out of the Dust, but are superintended by the Justice and Wisdom of the Great Judge.

2. But then the General Doctrine of the Text imports, That this same Just, Wise & Powerful God can bring Shame & Confusion upon Impenitent Sinners in their profoundest Security. So the *Antediluvian* Sinners spent their time in Nuptial Feasts and Junqueting, and all manner of Softnesses most agreeable to Luxury, Deaf to all the Premonitions of their approaching Ruine by the Patriarch *Noah*, and then the Flood like an *Am-*

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blow made a sudden Eruption, and swept them off the Stage. *Sodom* was Proud and Idle and full of Bread, lost in most abominable and unnatural Debauches, looking for nothing less than the Angry Resentments of Heaven, having neither Apprehensions nor any Symptoms of such fearful Change of Weather; and behold, Fire and Brimstone came rumbling down upon them in prodigious Quantities: So that the pleasant Plain of *Jordan* that looked like the well watered Garden of God, was turned into a Sulphurous Lake, even to this day. And this same Nation of the *Jews* whose Ruine is deplored by our Prophet, were visited with Desolation in the midst of their Prosperity; for the first words of this Book, are, *How doth the City sit Solitary that was full of People? How is she become as a Widow? she that was great among the Nations, and Princess among the Provinces, How is she become Tributary? Judah is gone into Captivity.*

But truly, This importeth, That when God intends Judgments upon impenitent Offenders, his Blows are irresistible. If Strength and Fortifications cou'd secure Men from Destruction, the Inhabitants of *Jericho*, might have pretended to Impunity; we may think that they looked down from the top of their lofty Walls with very much Contempt upon *Israel*, as they compass'd their City, blowing with Rams Horns, supposing that so strong a Place cou'd not be taken without the Tools and Artillery necessary for such an Expedition: But the matter was, God had said to *Joshuah* the Pious General of his People, *I have given Jericho into thy hand*; and then tho the Foundations of their Town Walls had been laid into the Center of the Earth, and from thence had reach't the Skies, there was no establishment to be expected, but down they must into an heap of Rubbish, and *Israel* shall advance upon the Breaches, and put the Self-confident Inhabitants to the Edge of the Sword. And if outward Privileges could have fenced any

any Nation from the Efforts of Divine Justice, the Jews of all Men upon Earth were best furnish'd with these; for as St. Paul saith, *they were Israelites to whom belonged the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises, whose were the Fathers and of whom as concerning the Flesh Christ came.* Yet even they were now carried Captives into Babylon, their State was ruined, their Land wasted, their City and Temple destroyed, the Holy things prophaned, and in a word, all sorts of Men were fallen into a miserable Condition, First by their strait Siege at Home, and then by their sad Bondage in a Foreign Nation.

Last of all, this Doctrine imports, That Wickedness and Impiety is the great Ground of Quarrel and Cause of Controversy betwixt God and Man, *The Crown is fallen, &c, i. e.* We are made a Reproach to the Heathen, become a Proverb among the Nations, stript of all the Characters of God's peculiarity, our Church and State ruined, and the matter is, *Wo unto us that we have sinned.* Sin at first brought in the Sentence of Death into the World, for when Adam became disobedient to the Law of his Sovereign Lord and Maker, then he received that heavy Doom, *Dust thou art and to Dust thou shalt return;* Proud Pharaoh and his insulting Troops were condemned to be drown'd into the Waters of the Red Sea, the Cities of the Plain to be destroyed by Fire from Heaven; all the Inhabitants of the Earth, all the Beasts and Birds, excepting the few that were shut up in the Ark, to perish by the Waters. All these were heavy Judgments, but this is yet more terrible than all, That all Men that ever were, or now are, or are to be, are adjudg'd to Death for Sin; So that they are not only dead who deserved a thousand Deaths, but even all the Patriarchs, Prophets, Apostles, Confessors and Martyrs, and other incomparable Persons, of whom the world was not worthy. St. John Baptist, of whom our Saviour saith, *That among them*

that are born of Women, there is not a greater arisen, fell under the reach of this Sentence; so did the Blessed *Virgin Mother* of God, yea our Blessed Lord himself, that could not sin, yet suffered Death for the Sins of others. So that there is nothing more plain and manifest than what *St. Paul* saith, That as by one Man sin entred into the World, and death by Sin, so Death hath passed over all Men, because all have sinned, i. e. Death is the Just Reward and Punishment of Sin. The same that's said of Death, may be said of all the *Woes, Wounds, Vexation, Shame, Sorrow, Disturbances and Disasters* to which the several Societies of Mankind are obnoxious; for the whole Train of the Evils of Punishment followeth Death, which is their Leader in at the Gate of Sin. This is not as if the Sin of our first Parents were the occasion of all the Malheures that are incident to Mortals: For the whole strain both of Sacred and Ecclesiastical History shews us, that Persecutions, Afflictions, Plagues and Scourges never overtook Ancient *Israel*, till way was made for them by the Sins of these upon whom they came. Almighty God sometimes Chastis'd his People by the *Philistines, Midianites, Babylonians, Assyrians* and *Romans*, in their several turns, but still their sins procured these Severities. And for the Christian Church, it was harra's'd by the Bloody Persecutions of *Nero, Domitian, Decius, Dioclesian* and other Persecutors of the Christian Religion; & still it's agreed by *Eusebius* and other Writers of that History, that their Desolations and Disasters were ushered in by the Sins of them that suffered by them.

NOW if we deal impartially, we must acknowledge that all the Sorrows and Severities, Shame, Confusion and Disorders, that happened in the late times in this unhappy Land, were both by and for the Rebellion, Sedition, Irreligion, Schism and Faction which prevail'd at that time: So that whatever plague either of Shame or Sorrow we have suffered,

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we may still say, *The Crown is fallen from our head, Wo unto us that we have sinned.* And (having already considered the General Doctrine of the Text) This leads me to consider the *Second thing* that I proposed, *to wit.*

The crying Sin of this Day, for which God in his Justice hath multiplied Sorrows, and poured out Contempt upon this Illand, in the sight of all our Neighbourhood; and for which, as I said, he may justly continue to do so upon us and our Posterity, if we prove Obstinate and Insensible.

The nature of this Discourse admits not of any long Historical deduction of the several Periods of Affairs, that happened between the King and his rebellious Subjects. To come therefore to the Business of this Day, The Offals or Fragments of a *Parliament* make a Statute, whereby they took away and disannull'd the *Oath of Supremacy and Allegiance.* At the same time the *Council of War* did forbid any State to be used to his Majesty, whose Attendants were for the most part discharged. And to compleat the Villany, an *Ordinance* was presented into the House of *Commons* and approved for Tryal of the King, which being rejected by the *Peers* upon the presentment of it to them, the *Commons* by their own Vote made and sustain'd themselves the sole *Law-givers* of the Nation, and so past an Act for the Tryal. So that the Matter was now come to this, That the Soldiers that were levied, and the Officers Commission'd by the Power of the Parliament who were bound to march at their Orders, and to carry Arms only during their Pleasure; in a word, were their *Mercenaries*, and received their Pay. They, I say, together with some of the *refuse* and lowest of the People, who had no shadow of Right to Judge of the Life of a *Cobler*, nay not so much as of an *Hangman* or the most despicable of all the Lieges by the encouragement and diabolical Instigation of the prevailing *Rebels*, sat in Judgment, and gave Sentence of Death against the

Lord's Anointed, and sign'd a Warrant for his Murder, (which I'm credibly inform'd, is yet extant.) and which accordingly was executed as upon this Fatal Day. So that this day, with a Witness, *The Crown is fallen, &c.*

To set forth the Blackness of this Crime in the true Shapes of Villany, *First* I shall briefly consider, *how much opposite this Sacrilegious Parricide* was to the Doctrine of our holy Reform'd Religion, which they did, who *then* promoted it, & they that *now* defend it, pretend so much still to regard: And *next*, I shall consider *the incomparable Innocence of his Sacred Majesty*, upon whom the Fury of these cruel Maltiffs and Blood-hounds, who persecuted him to Death, was barbarously spent.

First, I say, the Crime of this day was downright opposite to the Doctrine of our Holy Reformed Religion. 'The Protestants in the days of Queen Mary in England, assisted that Princess who was a known Papist, toward the Possession of her Crown, and even when she had falsified her Promises to them, disown'd the Principle of taking up Arms against their Sovereign; in so much, that when a great number of them, a considerable Part whereof were Men both of eminent Posts and Abilities, were resolutely to suffer Martyrdom for their Religion, having published the Principles that they were to seal with their Blood; the Historian says, That they added to this purpose, *We write and send abroad this our Faith---* Humbly requiring, and in the Bowels of our Saviour Christ, beseeching all that fear God to be have themselves as obedient Subjects to the Queen's Highness, and to the Superior Powers that are ordain'd of God under her; and alter our Example, rather to give their Heads to the Block, than in any Point to Rebel, or once to mutter against the Lord's Anointed, into whose Heart we beseech the Lord of Mercy, plentifully to pour the Wisdom and Grace of his Holy Spirit, now and for ever, Amen.

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This was the Temper and sober Opinion of these Confessors of this Island at that time, and I doubt not of their Brethren abroad also.

In the days of Queen *Elizabeth*, when the Reformed Religion had the Favour of Authority, the Truth shined forth triumphantly ; and particularly the Doctrine of Loyalty appear'd in its true Light, in so much, that Learn'd *Archbishop Sandys*, one of the Confessors of that Age, in a pious and elaborate Discourse upon that Subject, saith, *If we despise Government, and speak but evil of them that are in Authority ; if we murmur against the Principality of Moses and Aaron, if we loath the present State and seek after Alterations, then the Blessings of God shall turn into Curses.* This same Author also in another Learned Discourse says, ' As we are taught by the Scripture, That we ought to pray for all Men, so chiefly for *Kings*. And to be sure, if we are to pray for them, we are not to rebel against them, or to conspire to their utter Ruine and Destruction. And so he proceedeth, In *St. Paul's* time the Kings and Rulers of the People were Heathens, Tyrants, Enemies to Christ, and cruel Persecutors of the Gospel; therefore some thought it not convenient, that the Church should pray for them that sought to destroy it : But, said he, The Apostle resolved the Question, and taught them chiefly to pray for such ; as for Men in greatest danger, and that stood most in need of Prayers. We must pray for ill Princes, because the Hearts of Kings are in God's Hands, that He may turn their Minds and stay their Persecutions. Again, we must pour out our Supplications, That God would grant our Kings and Princes a long Life, a safe Government, a sure Dwelling, Valiant Soldiers, Faithful Counsellors, a good People, a quiet World, and whatsoever the Hearts of Men and Kings do desire. And let such as will not say *Amen* to this Prayer,

assure themselves, that they are neither Dutiful Christians nor Faithful Subjects.

In the next succeeding Reign, when our *James the VI.* ascended the Throne of *England*, a Reverend Prelate of that Church, and a great Champion of the Protestant Religion upon *St. Paul's* words, *Wherefore ye must needs be subject not only for Wrath, but for Conscience sake*, says to this purpose, 'There is no Resistance to be made, we must either obey good Princes willingly, or suffer evil Tyrants patiently-- Again, If they command any thing against God, their Authority cometh too short; and yet even in those things, tho we may not obey, we must not resist, but suffer. And again, Subjection to Higher Powers is indispensibly required in Christians, First, By the necessity of the *End*, in order to Peace, and Tranquillity, and Religion in this Life, and Life everlasting after Death. And likewise, By necessity of Precept, *Honour thy Father and thy Mother*, in which Number, all *Kings*, and Fathers of Countries, and Princes, must have the Honour of Reverence to their Persons, of Obedience to their Laws, of Patience to their Punishments, of Maintenance to their Estates, and Fidelity to their Crowns.

Once more, a Learned and Zealous Propugnator of the Reformed Doctrine, 'It is the greatest Dishonour to Religion to put down Princes; for it's a thing that neither *Moses* nor the Prophets in the *Old Testament*, or *Christ* in the *New* ever Taught or Counsel'd, much less Practis'd; and that not only, not against Lawful Magistrates, but not against Heathens, Infidels, Idolatrous or Tyrannous Rulers. It can never be suspected, that in the Commission given by our Lord to his Disciples, there is one word of Encouragement to these unlawful Attempts; unless that when he says to them, *Go into the World*, he meant that they might overturn the
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' World, and shake the Pillars and Foundations of it with
 ' Mutinies and Seditions: Unless his Command to *Preach*
 ' may be interpreted, Proclaiming of War and Hostility:
 ' Unless to *Baptize*, be to wash the People of the World in
 ' their own Blood: Unless the *Binding and Loosing* that he
 ' impowers them with, be meant of Fetters and Shackles:
 ' And by *Retaining and Remitting*, be meant of Prisons and
 ' Wards: And by *Receiving* the Holy Ghost, be meant the
 ' receiving the fiery and turbulent Spirit which our Blessed
 ' Lord disproved in his Disciples. *These*, and many such,
 (which might swell into a Volume) are the sober Sentiments
 of the *Learned, Pious, and Solid* Professors of the Protestant
 Religion, grounded upon the Doctrine and Precepts of our
 Lord and Saviour; to which his Practice likewise did agree:
 For when St. Peter drew his Sword in order to rescue his
 Master from the hands of his Enemies, he commanded him
 to put it up. And at his Arraignment before *Pontius Pilate*,
 he said, *My Kingdom's not of this World, otherwise I'd command*
my Servants to fight for me. By which, all Bustling and Fight-
 ing, on any pretence of Religion, is so expressly discharged,
 that we must either set up for another Gospel, or utterly re-
 ject what is so formally condemn'd by the Author of this
 which we profess to believe.

But that Traitor's Bench and Sannidrim of Satan, who
 gave the cursed Sentence to bring his Majesty to the Block,
 and the prevailing Rebels that were their Patrons and Abet-
 tors, founded their Power and Practice upon an Opinion de-
 testable to all good Christians, viz. *That it's Lawful to kill a*
Tyrant: This Hellish Opinion first hammer'd out and forg'd
 by Jesuites, did at this time possess the Minds of some other
 Men, who differ more from them in *Name, Learning and Wit*,
 than in Matter of *Principle*, especially with respect to Kings;
 and the Foundation of this mad Opinion being once laid, it
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was no hard Matter for them who were the mortal Enemies of *Kings* and *Kingly Government*, to apply the Name of *Tyrant* to that *King* whom they intended to ruine. If a Man shall once say, That a mad dog is to be stoned to death, or drowned into the Water; there will be enow after that, who will stone or drown their dog for mad, if once they but take the *Caprice*, or any ways desire to be rid of him. And this was the Course, that the bloody Persecutors of our Martyred Monarch took; For when once they had received it for a *Principle*, that the Re-publick might and ought by any means to be rid of all *Tyrants*, it wou'd cost them but pains to perswade other Conspirators and *Villains* like themselves that *He* was such whom they intended to destroy. Only, because they profess to be Righteous and a Godly sort of Men, they would not take the common Course of *Rebels*, instantly to dispatch the King by Violence: But resolved upon a new way, which is and will be famous (or rather Infamous) in this and all succeeding Ages, for the singularity of its nature, which was to have a Tribunal erected, before which the *Sovereign Prince* was Sifted, Accused & Condemned as a *Tyrant*, because he was none.

And now all the difficulty was, to get some plausible pretence for the Authority by which they acted after this manner; and therefore when his Sacred Majesty, who was now in the hands of the *Rebels*, was carried in before that sanguinary *Assembly of King-killers*, he posed them pointedly in this Matter, desiring them to consider what they were doing, and not to bring the guilt of *Innocent Royal Blood* upon their Heads, and provoke the Judgment of God against the Nation; and withal, that how soon he was satisfied about their Authority to be his Judges, he would Answer to the Crimes objected against him: At length, having laid aside all Duty, Discretion and Modesty, they boldly said, *They acted by the Authority of God and the Kingdom*; by which

which means they first added *Blasphemy* to all their other *Rogueries*, by pretending God Almighty to be Author of their intended *Regicide*: But the Truth is, they were no Prophets, nor Sons of Prophets, nor Inspired Persons, nor did ever the Holy Ghost bring such Commands from above; but by a strong Delusion of Satan's, who is a Murderer of Mankind, they *sullenly* dream'd themselves and their Accomplices oblig'd to take their *King* and make him their *Prisoner*, and from *Prison* to lead him into *Judgment*, and from *Judgment* to carry him to the *Scaffold*, where he suffered as a Malefactor. In the next place, They had as little to say for the *Authority of the Kingdom*, since no Law of the Nation either did or cou'd justify a parcel of Rogues and Musbrooms, to become the Judges of their Sovereign Prince, (who was accountable to none but God) that had no Right, as I hinted before, to become the Judges of the Lives of Scavengers, or Dray-Men, or the Dreg of the People: So that when we reflect, from what I have briefly said, how downright cross the monstrous Murder of this day was both to the Doctrine of our *Holy Religion*, and to the *Laws and Practice* of all Christian Nations; We may justly join issue with our Prophet, in the words of his Lamentation, *The Crown is fallen from our head, &c.*

But in the second place, the Crime of this day is justly heighten'd, by considering the pure Innocence of his Sacred Majesty, upon whom the monstrous Rage of these bloody Ruffians was spent, who sacrificed him to their Cruelty. Whether therefore we consider his *Life or Government*, his *Person or his Dignity*, we'll find him innocent, pure and spotless. And if other Men take the freedom to declaim frequent and fulsome Panegyricks upon, or to erect Monuments to the Memory of such, as have blackned the time wherein they lived by their Crimes, and at length been sacrificed to publick Justice for their open Rebellion, because they were of

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the same Kidney with themselves; I hope we may be allowed to do so much Justice to the Memory of the blessed Martyr of this day, as to point a little at least, at his real Virtues, and set his Royal Probity in some measure in its proper Light. *First* then, If we consider his Life and Person, His basest and bloodiest Enemies dare not deny but he was a *Good, Pious, Chaste and Religious Prince*, inferior to none of the Contemporary Monarchs, for innocence and integrity of Life, and few like him, and none superior to him amongst the Princes in *Europe* of these that lived before him; in so much, that when he came to his untimely Death, it plainly appear'd of what a pious Frame he was, and how well furnished with a Stock of all manner of Christian Virtues: For both his Majesty's Life and Death were of a piece. And since he freely forgave his *Enemies*, his *Rebellious Subjects*, and wretched *Judges* that sentenc'd him to death most unjustly, when he was upon the *Confines of Eternity*, we may easily conjecture how readily he wou'd have been prevail'd upon to forgive them, if they had been deprehended in other Crimes that tended not to his own ruine. He must needs have been a very zealous and hearty Well-wisher of his People's Peace, during his Life and Royal Government, that recommended it so earnestly at his Death, to these that heard his last Words, and assisted at the Tragical Spectacle. It must be presumed both in all Charity and common Reason, that He lived according to the Law of *Jesus*, who finished his Life so exactly according to his Rule. The *Proto-Martyr* of the Christian Religion, breathed out his innocent Soul after the same manner, and with the like words, when he was stoned by the furious Multitude; for both *St. Stephen* and *King Charles the First*, pray'd heartily at their Death, that their Murderers might not be charged with the guilt of their Crime.

If we were to compare this pious *Monarch* with the Miceants that thirsted after his Blood, it would soon appear where the difference lay, and whether he or they best express the Christian Faith, Doctrine and Practice, and spoke the words that favoured most of our Blessed Lord. This Lamb brought to the Slaughter, while he stood under the Blow of the Executioner, (as his last Sentences to the People yet extant, shew sufficiently) declared the intire Resignation of his Soul to God, His Contempt of all the Pomp and glittering Vanities of the World, His disesteem and undervalue of the Scepter that he had swayed, and the Throne he had sat upon, His earnest and thirsting Desire after the immarcescible Crown of Glory, prepared for the Saints in light, and His chearful relinquishing of the Royal Diadem he had worn, together with his Life; and finally, His earnest desire after the Kingdom of Heaven, instead of those Earthly ones which were his by Right, and which he now left to be possess'd by the notorious Cut-throats, that had robbed him of them, after he had freely forgiven them, according to the Example of his Blessed Lord. Upon the other hand, the Advocate of the Hellish Regicides, who no doubt, spoke the Sentiments of his Bloody Clients, and many others beside him, after the Death of the Royal Martyr, in their Hellish and defamatory Papers, declared, That he had deserved Ten thousand Deaths, and wished he had had as many Necks that they might have been inflicted upon, which in plain Language was, That they could have wish'd to have had ten thousand Kings in their power, that they might have glutted their cruel Eyes with beholding the Massacre of them all: These were Scandals with a Witness to Religion and Reformation. But this was not yet all, but the same publick Calumniator, that justified and approved the Parricide committed by the People upon the Person of the Prince, concluded him worthy of eternal Damnation, as well

as ten thousand Deaths. For in the end of the Libel, or Diabolical *Defiance* brought in against his sacred Majesty, he brings in God Almighty Himself, saying to the King, *Begone, begone to your Bishops, these Factors for destroying of Souls, who have fed you with Brand and Poison, and now you shall feed on Fire and Brimstone to all Eternity.* Such was this Martyr'd Monarch, and such were his monstrous Persecutors; so that we cannot reflect upon so matchless a Crime, and so black a Disgrace done to this Island by it, but we must express ourselves in the words of our Prophet's Lamentation, *The Crown is fallen from our head, &c.*

To pursue the Matter a little further, tho the Royal Martyr was so Blameless in his Life, that his Enemies cou'd not attack him, Was not his Government to be charg'd with Miscarriages? Tho his Person was pure and spotless, it might be suppos'd his Dignity and Character were blame-worthy. It is most certain; that the best of Princes have not been exempted from the Mutinies, Seditions, Rebellions and Calumnies of the worst of People. There was in the *first* place, King *David*, a Man Virtuous and Pious, a valiant Soldier, a gracious Prince, one that wanted nothing to oblige a People to Loyalty and Obedience; God Almighty Himself propos'd him as a Pattern to his Son *Solomon*, and made his Integrity the Standard by which other Kings Administrations were measur'd; his Subjects called him, *The Light of Israel*; yet for all the Testimonies he had both from God and Men, he had but a restless Life, was harass'd by many Enemies of all Ranks, from the gravest of the Judges that sat into the Gate, to the scandalous Drunkards and Scum of the People. And in a word, his Government was so far impugn'd, expos'd, lampoon'd and traduc'd by His Subjects, tho God himself never found fault with it that at last they rose up in Arms against him, and drove him from his Imperial City; His be-
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loved Son *Abſalom* (to heighten his ſorrow) was head of the Rebellion; His principal Servants, His Privy Counſellors, and Minions, that had received the greateſt marks of his Favour, were debauched into the *Conſpiracy*. This was the Fate of that Prince. *Solomon* his Son ſucceeded in the Throne, the wiſeſt of all Kings, who was himſelf the Wonder, and made his People the Envy of the World, by the peace and plenty which they poſſeſt. But the things that are thought to make Men happy, do not always make them quiet and content; and the greateſt Benefits cannot ſtop the mouths of Ingratitude and Impatience: For while all the World beſide, thought *Iſrael* under His Government the happieſt People upon Earth, they themſelves murmured, and complain'd of ſome imaginary Burdens, which they call'd heavy; And if God's Mercy and the King's had not prevented it, they had broke out in open Rebellion even in his days; and he is no ſooner dead, but upon their ſuppos'd grievances, Ten of the twelve Tribes revolted from the Government of *Rehoboam* his Son. It's true neither *Dauid* nor *Solomon* wanted their Faults, and great ones too, for which they were ſeverely taxed: but at the ſame time, they were but Perſonal Faults, which had no reſpect to their Publick Adminiſtrations. And if this muſt be aſſign'd as a juſt Cauſe of Diſturbance, that the People were govern'd by Men ſubject to like Infirmities with themſelves, and not by Angels; the World would be entirely left in Combution, and none found to govern at all.

Let us therefore look next to *Moſes*, who was King in *Jeruſalem*, againſt whom there could be nothing objected, either with reſpect to his Perſon or Character: Beſide his Innocence, he was furniſh'd with a power of working *Miracles*, which one wou'd think ſhould have very much ſupported both his Credit and Authority, & ſecur'd his quiet in ſo poor and burdensome a Government. Yet after all, his Life was moſt uneaſy
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by a continued Tract of Mutinies, Murmurings, Conspiracies, and Rebellions, manag'd by Persons that were neither *few* nor *mean*, and some of his own Blood too. He was charg'd with many Faults, *Ambition*, *Misgovernment*; and a Design to bring the People out of *Egypt*, as if there had not been graves enough there, to perish in the Wilderness; and these Calumnies often repeated. And altho God had rais'd him to the Government of that Capricious People for his *Meekness*, which could not be matched in the Person of any Man upon Earth; yet they charg'd him with being a *Tyrant*, and killing of the People of the Lord. Such is the Justice of Rebels, so that it cannot be thought strange, that any after him should suffer under the same false Charge, that deserv'd it as little.

But now, That the wicked Judges of K. Ch. I. (who were partly furious and partly brib'd into the Villany) might not seem to have acted altogether against Religion and Righteousness, He is condemn'd as a *Tyrant*, a *Traitor*, and a *Murderer*. The these two last might have very well been spar'd, since the first includeth all. But I suppose, it will be pretty hard for any Man, that reflects upon the History, to find out where this *Tyranny* lay, which yet seems to be a Crime most obvious in its nature. For *first* of all, it could not be at that time, when the *Scots* and *English* Conspirators against him entred into their Solemn League and Covenant; for they were so far then from charging the K. with *Tyranny*, that in the third Article in that Covenant they Swore themselves obliged to defend his Person and Authority (tho' this was but a *qualified Oath* and they were still in capacity to interpret it as they Judg'd most proper for themselves) for at that time, there was no pretence for that Federal Engagement, as they themselves allow, but the Reformation of Religion in Doctrine, Worship, Discipline and Church Government, by which they meant the Extirpation of Prelacy. To proceed, after the Army was form-

formed against his Majesty, his Enemies oft times protested; That by all their Proceedings, they neither intended to impair his Honour, nor diminish his Authority: particularly *Oct. 20th. XLII.* both Houses solemnly declared before God Almighty, That if he would but return to his Parliament (from which by the by he was driven away by Popular Insults) that they would receive him with all Reverence and Respect, and pay him all true Obedience, Subjection and Fidelity. The like also they did by many After-declarations, which we may suppose in all reason, they would not have offered to one whom they Judg'd a Tyrant. *But then,* when the War was engag'd into, and the Rebels had defeat their Prince, he fled to *Oxford*, was besieged, made his Escape privately; and betook himself to the Faith and Protection of the *Scots*, who received him with all Duty as their King; and altho afterward they conceived themselves oblig'd by the Oath of their Covenant, to deliver him to the *English* Parliament (which accordingly was done) yet all the while, there is no mention of his being a Tyrant either by the one or the r'other Partie, tho he was in their hands, and they at freedom to say what they pleas'd. *At length* he's in the *Isle of Wight*, having fair Promises by his Enemies to advance him to liberty, and to restore him to his Royal Dignity, who still treated with him (in order to Agreement and Accommodation) as their lawful Sovereign and not as a Tyrant. *But in a word,* when the prevailing Party, who determin'd to rid themselves of the King, had got the Army into their hands, and by that means brought the City of *London* and the Parliament under their command, and were intirely *Masters of all misrule*: then with all the Ostentation of Cruelty and Injustice they insulted their Captive Monarch, branded him with the Name, Condemn'd him for the *Gilt* of Tyranny, and brought him to the Block in the view of his Subjects before his own Palace-gate, where he suffered (to Astonishment)

as a notorious Malefactor. The bitter Remembrance of this Tragedy, and the Circumstances that attended it, together with the Reproach & Sorrow that ensued upon it, cannot choose but make all Good men upon this sad Solemnity, to say, in the words of our Prophet, *The Crown is fallen from our head: Wo unto us that we have sinned.* When the Cup of Great-Britain's Iniquity was fill'd up to the brim, at that Time, and the Sins of this Island were come to a Critical pitch; then God in his Justice put the Cup of his Wrath into their hands, and made them to drink up the Dregs of it; and they, that wou'd needs shake off the easy Yoke of a most clement and merciful King's Government, by so monstrous a Treachery, were by their own Madness made for many years after, to groan under the Servitude and Oppression of *Vagabonds, Scoundrels, Varlets and Infamous Ruffians.* And after all, *Who gave Jacob to the Spoil (as the Prophet saith) and Israel to the Robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they Obedient to his Law, therefore he poured upon them the Fury of his Anger and the Strength of Battel.*

Allow me to add to all This, that I'm sorry, we live in so wicked an Age, wherein there are but too many, who Justify the Crime of This Day, for which this Island has smarted most severely, and barbarously make our Blessed Martyr to suffer over again these and greater Indignities, in his Memory after His Death, than he suffered in his Person while he was alive. It's scarcely credible, what Dirt and Reproach hath been cast, and what Sacrilegious Insults have been committed upon his Royal Ashes by a parcel of Triobolary *Pasquillers* and Mercenary *Scriblers*, who have wickedly charged him after he's gone, *with things that he knew not.* Some had the cruel Impudence to load his Memory with the Massacre of *Ireland*; in so much that they brag'd, that the Copy of His Commission
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the *Irish* Rebels was into the hands of the Parliament; tho' it's most certain, that even they themselves did not believe it, since there was not the least mention of it in the Charge that was brought in against him. *Others* ungenerously endeavoured to rob him of the Issue of his Brain, & deny'd him to be the Author of that Book of incomparable Devotions, which was compos'd by him in his Solitude. But perhaps, amongst all the Indignities that have been offered to the Ghost of this Pious Martyr, there is nothing can match the Gracelessness and Inhumanity of the *Calveshead-Club*, a Mystery of wickedness which ye have all heard of, and which I think this no proper Place to describe; wherein some Godless and miserable Miscreants make the *Villany* of this day the matter of their *Hellish Mirth*; and approve an Action over their Cups, which all good Men, even since, have, and ever will deplore.

To make the just Improvement of this whole Matter, I must take the freedom to say, That it's very sad to think, how much the Spirits of some Men have been soured and embittered by *Faction* or *Interest*; so that a great many, that have pretended to be the Zealous Ministers of Religion, have oftentimes given *Umbrage* of their Disaffection to Monarchy and the Government of Sovereign Princes, which contributed not a little to advance the Tragedy of this Day. For it is most certain, that the Devil of *Rebellion* does commonly transform himself into an *Angel of Reformation*: but True Religion is tender of the Rights of Princes, and teaches Obedience to them for Consciences sake. Now this Grumbling and Obstreperous temper against Sovereign Powers, discovered it self very early, even after the blessed Reformation of Religion in this Kingdom; for not long after that, there appeared a Set of Hypocritical Prelsians upon the Theatre, who obtruded a false Doctrine upon this part of the Christian Church, which had not been heard of, before the Corruptions of *Rome* infected the Purity of Religion, which was, *That Kings and Queens,*

who are Almighty God's Vice-gerents upon Earth, are accountable to the People, as the lawful Judges of all their Actions. This Doctrine from the beginning was the Leaven, that leavened the whole Lump, and the Spring of all the motion of the Catastroph of This Day, and furnished the Perfidious Members of the (*Miscalled*) High Court of Justice with Impudence to give their Cursed Sentence against his Majesty, by which they empower the Executioner to dispatch him as a Malefactor. But whatever new Schemes, or Imaginary Figures of Sovereignty, or Measures of Obedience, some Men have forged, or may forge to themselves; yet it's most certain, as I have hinted formerly, That the Christian Church in all Ages hath maintain'd, That the lawfull *Sovereign Princes* of all Nations are God Almighty's Lieutenants and Deputies, acting immediately by his Authority and Commission, and that (according to the Scripture) they are the *Ministers of God*, and not of the People; and to be obeyed not only for Wrath, but for *Conscience sake*. And it's certain, that every Sovereign Prince has a Lustre stamped upon him by his Character, which hinders Men to approach his Person with common Freedom, and much more to offer him Violence upon the most sensible Provocation.

Notwithstanding of all which, in the Reign of *James the VI.* of this Nation (the Father of the Martyr of This Day) These that ought to have been the Patterns of Loyalty, by Vertue of their Profession, proved eminent Examples of Disobedience: for not to speak of the Obstinacy of some of the then *Reformed* Clergy, who peremptorily refus'd, upon his Majesty's earnest desire, to offer their Publick Prayers for "the distressed State of the Queen his Mother; who was then
 "injuriously detain'd a Prisoner in *England*, which no man can
 "Vindicate from being a most *Unchristian* and *Uncharitable*
 "Practice; the same Men or at least their Successors in Office, oftentimes treated that Prince, with Insolence and Opposition,
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who by their Doctrine and their Practice should have influenced their Fellow Subjects unto a better Temper. It is very well known, by them that are acquainted with the History of this Nation and Church, that when that wise King found himself Obliged by reason of State, and for the necessary Service of the Crown, which he himself graciously condescended upon, to receive the *Popish* Peers into his favour, who had then been banish'd for sometime out of the Kingdom, and that meerly upon condition of being reconcil'd to the Church, and embracing of Religion as it was then establisht by Law, he was opposed by the Fiery *Zelotes* of that time; in so much that when the Matter was transacted without the nice satisfaction of their caprices, one of the Number, in a publick City of this Nation, preached unto the People, That now *the King had detected the Treachery of his Heart*; and not resting there, affirm'd it for sound Doctrine, That *all Kings* (as he phraz'd it) *were the Devil's Bairns*: And both the Preacher and the Fraternity declin'd to have the Matter Judg'd by the King and his Council, tho the Expressions were downright Seditious. And the truth is, the Author of the *Hind* let loose, dealeth very ingenuously, and tells, That that Preacher refused a Remission, when it was offered him by the Clemency of the King, and that the Brethren, who were dealt with by the Counsellors to censure him for his Misdemeanor, refused to inflict the lightest Censure; lest, as they said, they should have condemned him, and Justified the Proceeding of the Court.

Anno 1595.

Black at St. Andrews.

That sagacious and politick Prince was always jealous of the Disquiet and Disadvantages, that might accress to his Government by a Pragmatical Party; and therefore having, (some Years before the last Instance that I mentioned) interposed his Authority, for making some Acts for restraining that, which they called their *Discipline*; and having emitted a publick Proclamation, by which he discharg'd Persons of all Qualities, in publick or private Discourses

Gibson
at Pen-
caisland.

Anno
1585.

to speak reproachfully of his Person, Estate or Govern-
ment: A certain *Hotspur* of the Party, who had his
Post and Residence in the Country, being upon the Place,
watch'd the first Occasion, and usurp'd the Pulpit in this
same City, at which time he alarm'd the People in his Sermon,
with telling them, *That the King was become the Persecutor*
of the Church; and in the Face of the Congregation,
denounced the Curse against him that befell *Jeroboam*, *That*
he should die Childless, and be the last of his Race, and sawcily
own'd the Expressions before the Privy-Council. And what
Countenance and Connivance, Favour and Encouragement
this Offender met with from the *Disciplinarians* (as they were
then called) both in *England* and *Scotland*, the Progress of
the History sufficiently declares.

And, if this tumultuary and ungovernable Genius, stirr'd
so vigorously, before the Discipline or Church-parity was E-
stablished in all its Pretences; we may be sure, when it was
settled to its best Advantages, the Matter would be but little
mended. For at the Coronation of *Charles the II.* at *Secon*
in the 50 Year of God, it was roundly told that King to his
face, That the *Rebellion* against his Father in this Kingdom
was justifiable, because (as the Preacher said) he had in
an Hostile manner, oppos'd Religion, Parliaments, Laws
and Liberties.

In the Progress of this same Year, an Act of the *General*
Assembly at the *West-Kirk* was fram'd, wherein it was de-
clared upon the Matter, That the greatest Reproach that
the People of God cou'd be expos'd to, was to own the King's
Proceedings, until he made Satisfaction to all the Covenanted
People of God in both Kingdoms, and disclaim'd his and
his Father's Opposition to the Work of God and the Co-
venant.

I take no pleasure to rake in this Dunghill, but because
that I, and better Men than I, have been censur'd as Inju-
rious

rious and Uncharitable, in representing some Mens Principles and Practices, as inconsistent with the Peace of Monarchy, it was not unnecessary to give the hint of these few Matters of Fact amongst many others that I know.

The Dictates of *Human Reason*, and the Genius of the *Christian Religion*, tend to the sweetning of Men's Passions; but when they are inflamed by the Interests of a Party, they forget the express Laws of God; and if they happen at any time to look them broad into the Face, (when they offer Violences to their Consciences) they have an Art to bow and bend them by *Metaphysical Tricks* and *Evasions* to serve *Design*, contrary to their Original Byass and Sanctity. And we may see and learn plainly by Experience, that we live in the Neighbourhood of some Men that have a System of *Opinions*, (which they call their Principles) that are immediately and properly calculate to serve the Interest of their Society, and look upon every thing that disagrees with these, with *Magisterial Indignation* and *Disdain*. All that I shall say of them further, is to wish, that their Minds may be rectified, and their Thoughts brought into a calmer Temper.

I shall only add to you my Friends and Brethren of my own Principles, It is not enough for us to lament the sad issue that Matters were brought to as on this day, by the Rebellious Principles and Practices of *these late Times*, but let us as become true Christians, firmly resolve upon Dutiful Obedience to God and his *Viceregent*. The Shipwrack and Miscarriages of others in this important Matter, should prove *Beacons* to point to us at the Rocks upon which they have split, that we may shun them. Let us beware of that pernicious Opinion before mentioned, *That the People are the Fountain of Power*, and may (as Occasion serves) lawfully bind their Kings in Chains, and their Nobles in Fetters of Iron. For they that own this dangerous Principle, must necessarily think the Martyr of This Day suffered justly, because he de-

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ny'd the Jurisdiction of the Court, and refus'd to Plead; for according to that Opinion, it was the highest Treason to deny the *Sovereign Authority* of the People; and therefore he deserv'd to dy like a Criminal because he stood mute, whether he was guilty of the Crimes charg'd upon him or not. *Government* is indispenibly necessary for the well-being of Humane Society: We see in the History of the Book of Judges, A time wherein Idolatry was practis'd in private Families; for *Micah* and his Mother had an House of gods; A time wherein the whole Tribe of the *Danites* erected Idolatry publicly by their Robberies; A time wherein the Citizens of *Gibeah* Ravish'd the *Levite's* Concubine, and the Tribe of *Benjamin* justified the Villany: The whole Matter is Resolved in this, *When there was no King in Israel, every Man did what was right in his own Eyes.* The Tragedy of this day ushered in Shoals of *Hereticks, Sectarians, and Cruel Oppressors*, under whose Tyranny the Nations groan'd for many Years. And if we throw off our Principles, which are the Primitive and Ancient Laws of Obedience, we may assure our selves, that God has new Measures of Shame and Sorrows in reserve for us.

Therefore let us heartily join in the Prayers of the Church, in her Litany, *That God would deliver us from all Sedition, privy Conspiracy and Rebellion, and from all false Doctrine, Heresy and Schism; (which lead into Rebellious Practices)* That when we have liv'd a peaceable and quiet Life under our Lawful Governours, in all Godliness and Honesty, which is good and acceptable in the sight of God our Saviour, we may at length come to be Citizens in the *New Jerusalem*, and Subjects in that Blessed Kingdom, whose immediate King is the Trinity, whose Law is Divinity, and whose Continuance is Eternity. And to the King Immortal, Eternal, Invisible, the only Wise God, be Glory, &c. for ever and ever. Amen.

